

GATHERING YOUR MATERIALS

Journeying Through Gathering & Reflecting



Brought To You By,



Dr. Peter
Centre

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INTENTION OF THE WORKBOOK

- Reflection is in keeping with the Seven Sacred Teachings of Respect. This teaching asks us to look at things twice and, as a community worker or support worker of any kind, it serves as a reminder that careful consideration of the many aspects of practice requires a reflective continuum. For example, workers must reflect on their own cultural context and ask themselves if they are making assumptions within their practice based on their own cultural assumptions. Such assumptions could be damaging without self-checking. Therefore, workers must be guided by the Seven Sacred Teachings of Honesty. By doing so, they take an inward journey as they gain Wisdom about their own strengths and weaknesses (Rice, 2005). This requires Bravery in order to do so with Truth.
- Workers may focus on the Seven Sacred Teachings of Humility to ensure that their relationship with a client or community member comes from an equal place. This also emphasizes the Seven Sacred Teachings of Respect recognizing that the helper and client must be able to discuss where each of them is coming from.



INTENTION OF THE WORKBOOK

- The Seven Sacred Teachings, rooted in Indigenous wisdom, play a vital role in fostering community development that is holistic, sustainable, and inclusive. Each teaching represents a fundamental aspect of life and character, providing a framework for individuals and communities to thrive.

Wisdom encourages the pursuit of knowledge and the sharing of it, which is essential for community growth. **Love** promotes compassion and empathy, reinforcing strong social bonds and a sense of unity. **Respect** calls for the acknowledgment and acceptance of diverse perspectives and backgrounds, leading to a more inclusive and harmonious community. **Courage** motivates individuals to overcome challenges and take calculated risks, ultimately propelling the community forward. **Honesty** fosters trust and accountability, crucial foundations for cooperative efforts. **Humility** teaches us the value of self-awareness and the importance of recognizing our limitations and encouraging collaboration and mutual support. Finally, **truth** emphasizes the significance of open communication, enabling communities to address issues transparently and make informed decisions. In summary, the Seven Sacred Teachings provide a cultural and ethical compass that not only shapes individual character but also guides the collective spirit of a community, facilitating its growth, resilience, and sustainability.





CULTURAL AND PROFESSIONAL DEVELOPMENT: A HOLISTIC PERSPECTIVE

A holistic framework for helping must begin with ourselves as helpers. Since we are a part of and involved in many of the most important and intimate aspects of community life, we are presented with professional and personal challenges. Those challenges are often reflected in the kind of thoughtful and critical questioning we are able to apply concerning our personal and professional needs.

1. Try to honestly answer the questions listed.
2. After you have answered them, decide if they have helped you to learn anything about yourself.

Some questions which workers may consider in their own healing

- **What** are some of my problems and what am I doing to resolve them?
- How might my own problems get in the way of effectively working with others?
- What are my values; where did they originate and how will they affect my work?
- How courageous and willing to take risks am I?
- Am I willing to do what I encourage my clients, or people I work with, to do?
- What are some ways in which I avoid using my own strengths and how can I more fully utilize my potential power?
- What keeps me from being as open, honest and real as I might be?
- How do others experience me?
- What impact do I have on others?
- How sensitive am I to the reactions of others?

"If we are fearful of facing ourselves, how can we help others look at their lives? If we have limited vision, how can we help our clients expand their vision of what they might become?" (Corey, 1991, p. 18).

CULTURAL AND PROFESSIONAL DEVELOPMENT: ADDITIONAL CONSIDERATIONS

Power & Privilege

Privilege affects us in personal, interpersonal, cultural, structural and systemic ways and provides advantages, favours, and benefits to people with identities that are considered the dominant groups in society, at the expense of people or groups with identities from the oppressed groups in society.

What's Your Why?

We are all on our own path. Our experiences and decisions, our losses and victories, all help to shape those paths in ways that can be very obvious or hidden and mysterious. We all know what brings us to this work on the surface level, but what brings us to this work on a subconscious level, or on a deeper level takes time and energy to uncover.

Finding Comfort in the Discomfort

To create these spaces, it is important that we sit in our discomfort and learn where we have developed harmful ideas so that we can work to unlearn and rupture these ideas

Let's Start Feeling

When working with communities who are at the margins of society, people are isolated, forgotten and dismissed. It is important to approach this work from a place of feeling rather than thinking. We put up barriers and create atmospheres of mistrust when we think too much. It is important to connect with those you help in ways that are safe and familiar.



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"This Book is Anti-Racist Journal", By Tiffany Jewell p. 14-16

PART I: SOCIAL IDENTITY, WHO AM I?

Your social identities do not solely define you. They represent parts of your being that connect you to other people in society. These categories and the way you define yourself within them are based on creations that have been named, frames, and defined by society over the course of a long time.

Write in the circle below the social identities that make-up who you are. Here is a list of examples:

- Race Nationality •
- Ethnicity Language •
- Socioeconomic Class Religious or Spiritual Beliefs
- Gender Expression Abilities •
- Sexual orientation Education •
- Age Family Structure •

Race and Ethnicity are not the same although often get lumped together. Examples of ethnicity are your cultural heritage: languages, traditions, ancestral history.





"This Book is Anti-Racist Journal", By Tiffany Jewell p. 14-16

PART II: SOCIAL IDENTITY, WHO AM I?

Then, there are your personal identities. These are the parts of you that define, create, name, and frame...

What do you sound like?

When is your birthday?

Favourite colour?

Where is your favourite place
to be?

What do you like to do?

Write your own questions or elements that make up your
personal identity...

How do you feel?

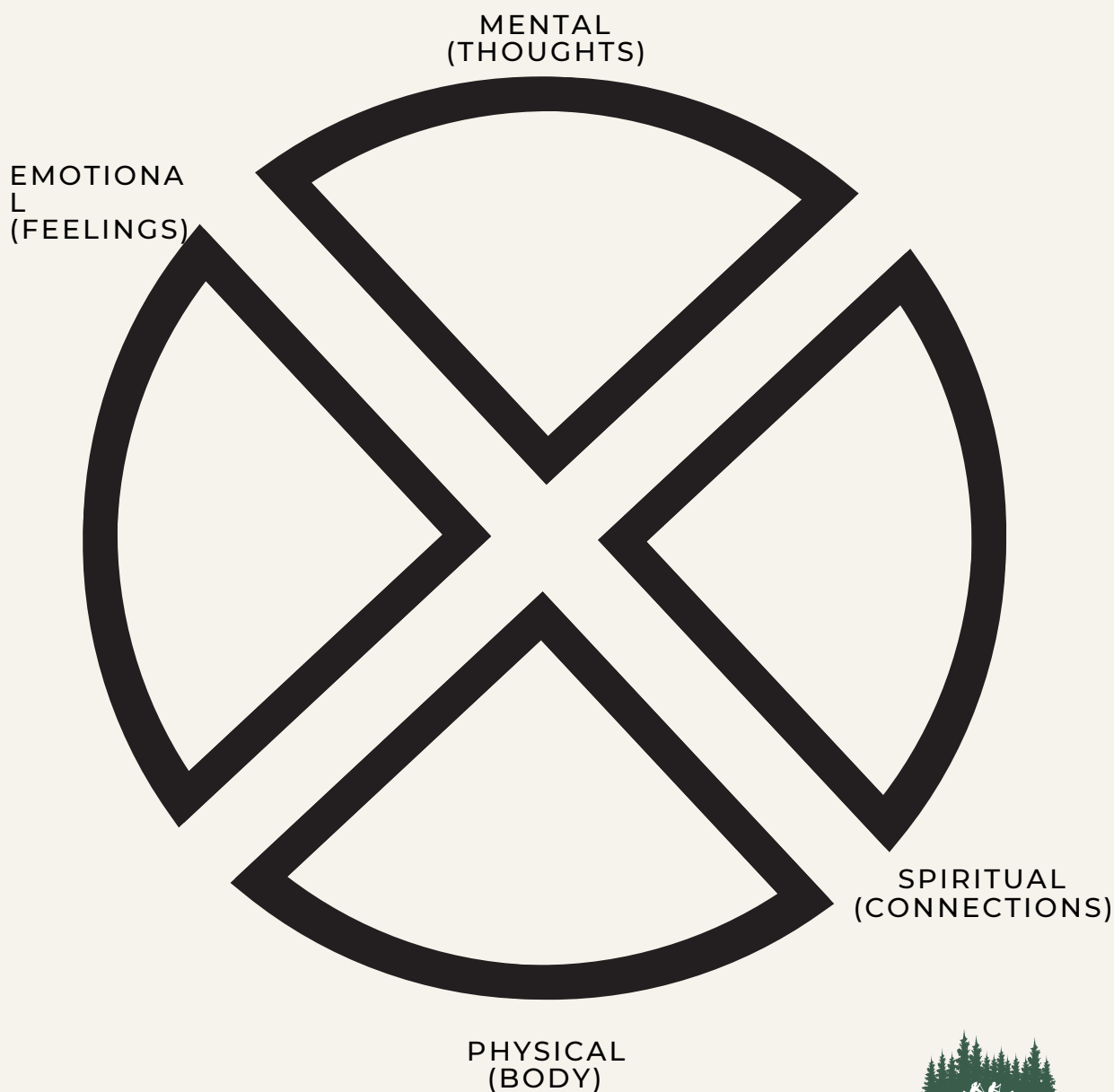
What do you like to eat?



HOW DO YOU KEEP GOING? USE THE WHEEL TO THINK OF WAYS

How can you cultivate a culture of
hope in your life?

Think of ways to nurture your emotional, spiritual, mental, and
physical self and fill in each quadrant.



TAKE CARE OF YOU!

Who are you?

Who is the you that you will
celebrate?

How will you celebrate you and honour yourself? (Spiritually, mentally, emotionally, physically)

What boundaries can and will you set for yourself?
Because you will get tired and “burn out” if you try to do everything!

[illegible]



SO GENTLY I OFFER MY HAND AND ASK,
LET ME FIND MY TALK
SO I CAN TEACH YOU ABOUT ME.
RITA JOE, 2004



**LAUGHTER IS MEDICINE. DRAW
SOMETHING THAT MAKES YOU
LAUGH**

Ha Ha
Ha Ha
Ha Ha





"Addressing stigma: Towards a more inclusive health system." Public Health Agency of Canada pg. 56

ADDRESSING STIGMA EXERCISE

As **INDIVIDUALS**, we bring our worldviews and personal histories to our work.

We have biases and we are vulnerable to the use of stigmatizing language.

WHAT CAN YOU DO ABOUT YOURS?

1. Work on your thought processes and challenge your filters.
Stop using dehumanizing language. Biases can be unlearned.
Identify and challenge negative stereotypes or myths in the media,
and self-monitor your own thoughts.

Can you think of

*an example of
stigma?
Can you think
of an example
of how you
might address
stigma?*



"When we begin to talk about these things I think we begin to learn," she says. "I think education is a critical way to address stigma."

-Dr. Margo Greenwood, academic leader of National Collaborating Centre for Indigenous Health,

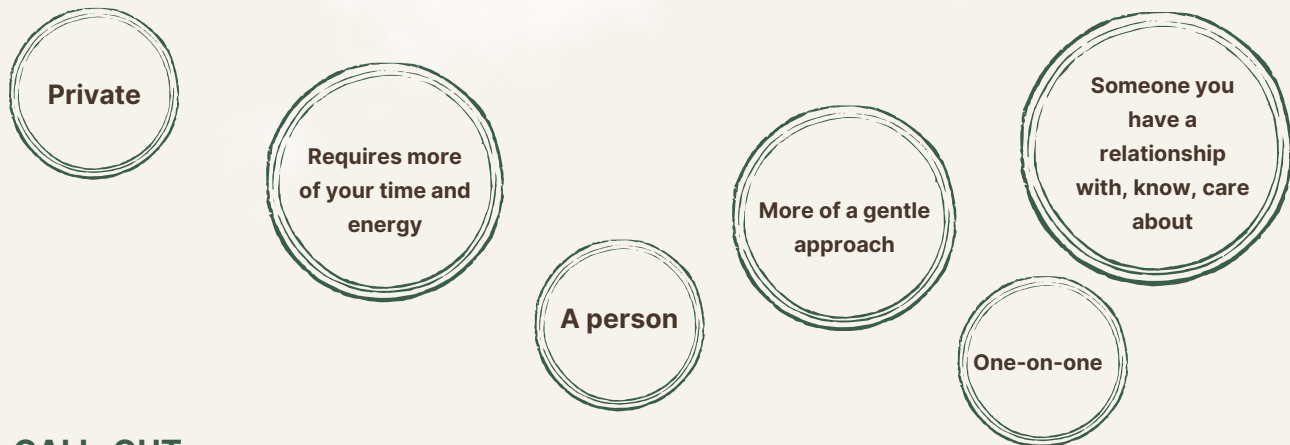




“This book is the Anti-Racist Journal”, by Tiffany Jewell, p.58-59

ADDRESSING STIGMA CALL IN? OR CALL OUT?

CALL-IN:



CALL-OUT





“This book is the Anti-Racist Journal”, by Tiffany Jewell, p.58-59

ADDRESSING STIGMA EXERCISE, CALL IN? CALL OUT?

Before you call in or call out, ask yourself the following questions... they might help you decide how you'll go forward.

Who has the power in this situation?
The person I'm calling in/out or, me?

If I have power - call in

If it is not me - call out

Am I calling out a person or systemic
behaviour?

Person - call in

Systemic behaviour - call out

How much energy and emotional
labour am I able to share right now?

I can share a lot - call in

I's exhausted - call out

Is this person likely to change their
problematic behaviour?

Yes - call in

No - call out

Do I have a relationship with the
person or institution?

Yes - call in

No - call out

Am I centering the needs of myself or
of the group?

Myself - call in

Needs of the group - call out

Am I able and willing to take a risk?

Yes - call in

No - call out

Other Questions to consider:

What will
happen if I call
this behaviour
out?

What will
happen if I call
this person in?

- What am I
hoping to
accomplish
with this call-in
or call-out?





DECOLONIZATION & ANTI-STIGMA

Decolonization

The realities and manifestations of colonization provide the backdrop against which the issues of contemporary Indigenous communities must be considered. The word, decolonization, is commonly heard in today's society.

However, you must ask yourself, what does it actually mean? Does decolonization mean cultural revitalization? Does decolonization mean anti-racism and the decoding and reprogramming of internalized racism? Does decolonization mean self-government?

These are complex questions that require careful consideration. As with any concept, decolonization has at least two sides to it. It can be defined as a process that will be experienced by the colonized as well as the dominant society. These two experiences and perspectives will be very different, requiring approaches that are unique and able to address the work necessary to facilitate decolonization.



IT'S TIME FOR A CHECK-IN!

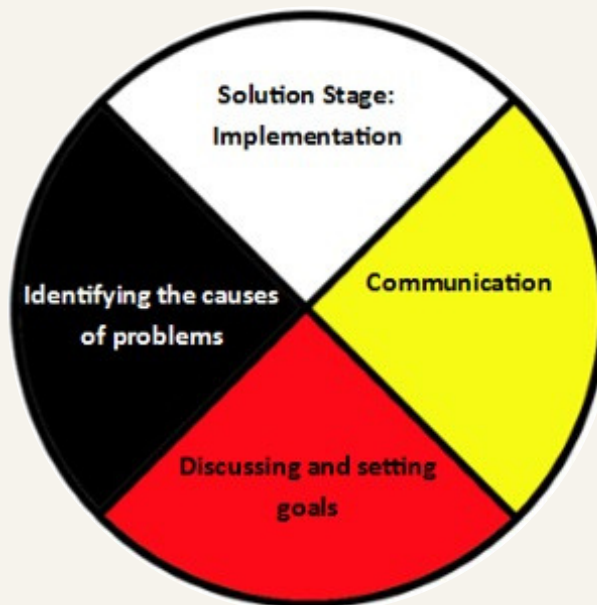
At this very moment, how are you feeling?



Community Development

Community development is a vital component of prevention that is economically strong and can often ward off many social problems before they begin. As a process, community development includes many different components. Community development also takes time with each community progressing at a different rate depending on its starting point.

A key component of community development is community ownership. Stated in specific terms, the community must have complete ownership of the given program at all stages of development from problem identification to program implementation and maintenance. Special attention must be paid to the empowerment of the community. As well, it is important to realize that while you, as a support worker of any kind, may act as a facilitator, it is the community that needs to develop its own programming. The community should be responsible for the direction, speed and initiative of its programs. You are there in a supportive role and to assist and help if called upon to do so.



A circular diagram divided into four quadrants, each representing a stage in the problem-solving process. The quadrants are labeled as follows:

- Top (White):** Solution Stage: Implementation
- Right (Yellow):** Communication
- Bottom (Red):** Discussing and setting goals
- Left (Black):** Identifying the causes of problems

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

[illegible]

A circular diagram divided into four equal quadrants, each representing a stage of the problem-solving process. The quadrants are: top (white) 'Solution Stage: Implementation', right (yellow) 'Communication', bottom (red) 'Discussing and setting goals', and left (black) 'Identifying the causes of problems'.

[illegible]

Solution Stage: Implementation

Communication

Discussing and setting goals

Identifying the causes of problems

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slightly textured appearance and is set against a dark background.

ABOUT THE ASSET MAPPING TOOL

*Action is spirit and energy made into
a driving force for change.*

(Alfred, 2005, p. 81)

Asset mapping is an Asset-Based Community Development (ABCD) practice for discovering community assets and creating an inventory that can be drawn upon for strengthening a community. It is a map of a community's values that helps to build a vibrant community based on its strengths. By helping a community look at itself from a place of strength, the community is better able to leverage assets to build and improve its future. This asset mapping toolkit is based on the concept that community members are the experts in their community. By involving community members in identifying their individual and community assets, community members come together to build a shared awareness of their community's strengths and help make connections around shared assets. The process catalyzes for everyone to contribute to building a community from the inside out.

Collect Data on the Assets

1. Think about your Asset Mapping purpose and develop objectives that will guide your research.
 - a. To make this asset map a useful tool for the program and organizations.
 - b. To identify and recognize the assets of individuals and communities.
 - c. Use this asset map as one of the steps of uniting the strengths and resources of the communities.
 - d. To promote community involvement and build connections with one another.
2. Think about the types of community assets that you need to learn about.
 - a. Maybe we could use the medicine wheel here.
3. Choose a method and tool to collect information about assets.
 - a. Maybe through interviews/conversations/allowing organizations or people to fill out knowledge by themselves.

ABOUT THE

ASSET MAPPING

TOOL

The circle represents balance, connection, and the continuous nature of all creation.

Tribal Trade Co.

For this asset mapping tool, we are going to work through the wellness wheel and gather information from the four directions:

North

The mental being is represented on the wellness wheel by the white quadrant.

East

The spiritual being is represented on the wellness wheel by the yellow quadrant.

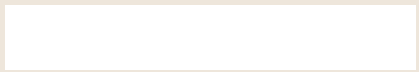
Sout

The physical being is represented on the wellness wheel by the red quadrant.

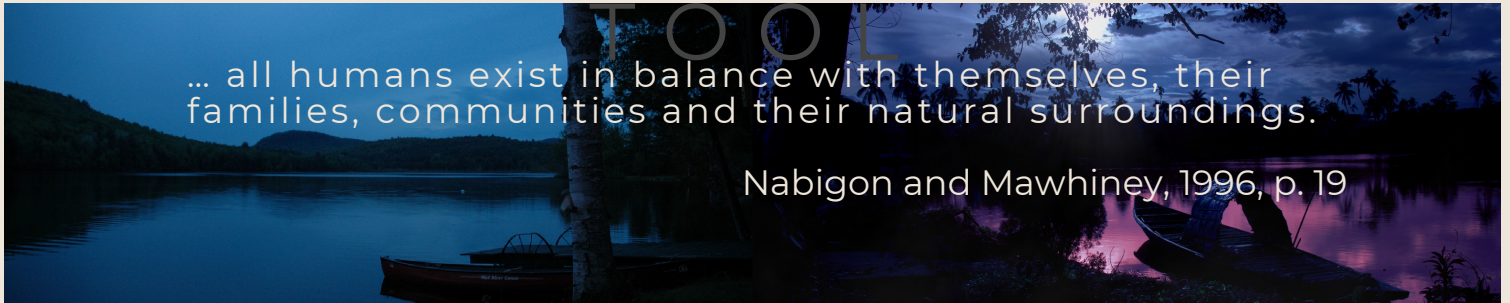
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The emotional being is represented on the wellness wheel by the West quadrant.

The Medicine Wheel is a circular symbol broken into four areas or quadrants. These four areas have four different colors assigned to them, which are most often yellow, red, black, and white. It is also very important to note that different nations have different medicine wheel teachings, according to their stories, values, and beliefs. So, there is not only one perfect medicine or wellness wheel.



ABOUT THE ASSET MAPPING



... all humans exist in balance with themselves, their families, communities and their natural surroundings.

Nabigon and Mawhiney, 1996, p. 19

East

The spiritual being is represented on the wellness wheel by the yellow quadrant.

What are some assets in your community that might fit into this section? List them below...

What's available in our communities to promote hope, purpose, belonging, & meaning from a spiritual stand point?



ABOUT THE ASSET MAPPING

... all humans exist in balance with themselves, their families, communities and their natural surroundings.

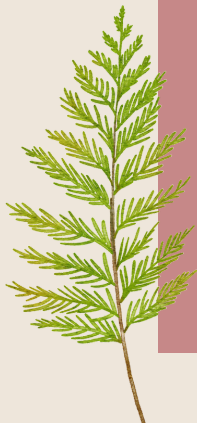
Nabigon and Mawhiney, 1996, p. 19

South

The physical being is represented on the wellness wheel by the red quadrant.

What are some assets in your community that might fit into this section? List them below...

What's available in our communities to promote hope, purpose, belonging, & meaning from a physical stand point?





ABOUT THE ASSET MAPPING



Such a step is not without challenges as communities grapple with structural changes that reflect the gift of the unknown in the Western Doorway

(Bopp, et al, 1984, p. 73).

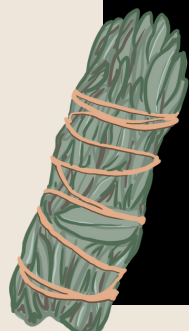
West

The emotional being is represented on the wellness wheel by the black quadrant.

What are some assets in your community that might fit into this section? List them below...



What's available in our communities to promote hope, purpose, belonging, & meaning from a emotional stand point?



ABOUT THE ASSET MAPPING

TOOL

When we reach the North, we are reminded to revisit our work. This is the time to focus on what changes we need to make ... a time to rethink and re-evaluate.

Thomas, Green, 2007

North

The mental being is represented on the wellness wheel by the white quadrant.

What are some assets in your community that might fit into this section? List them below...

What's available in our communities to promote hope, purpose, belonging, & meaning from a mental wellness stand point?



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